2: Covarrubias R-5 (1930-1933) 1938
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621 officiated as a duty to the community and without reward. If to the inherent spirit of co-operation and high ethical standards [464] of the Balinese we add their model institutions, we may find the explanation in the fact that the Balinese never actually became wage-earners, and even now coolie labour for hire remains unimportant. Despite their poverty the Balinese are freer and live better than do most natives under colonial rule.

177 However, the contact of Balinese culture, first with the feudal princes and lately with our civilization in the form of trade, unsuitable education, tourists, and now missionaries, has made a deep dent in the simple and logical life of the Balinese. The changes are taking place so rapidly that they were strikingly evident even after a two years' absence, the time elapsed between our first and second visits to the island. Fine roads and new necessities are encouraging the consumption of foreign commodities such as imported cloth, motor-cars, and gasoline, and the islanders will learn to desire more and more the "advantages of civilization," thus creating a gigantic exodus of the island's wealth. The Balinese have lived well under a self-sufficient co-operative system, the foundation of which is reciprocal assistance, with money used only as a secondary commodity. Being extremely limited in means to obtain the cash – scarcer every day – necessary to pay taxes and satisfy new needs, it is to be [182] feared that the gradual breaking down of their institutions, together with the drain on their national wealth, will make coolies, thieves, beggars, and prostitutes of the proud and honourable Balinese of this generation, and will, in the long run, bring a social and economic catastrophe.

000 Unfortunate as this is, the power of our civilization to penetrate can no longer be ignored. It would be futile to recommend measures to prevent the relentless march of Westernization; tourists cannot be kept out, the needs of trade will not be restricted for sentimental reasons, and missionary societies are often powerful. To advocate the unconditional preservation of their picturesque culture in the midst of modern civilization would be